

# LAMENTATION OVER ENGLAND FROM

A true sight, and suffering sense, of the lamentable Wickedness of such Rulers, Priests, and People, that are erred, and strayed from the way of God; and follow too much the devices and desires of their own hearts, offending against his holy Laws; limping the Holy one of Israel; making the devices of their own hearts a Law, to insnare the innocent, that worship the Father in spirit and truth.

Whereby all Persecutors may (in pity to their souls) truly consider what way they are in, and whether it leads, and whose work they are doing, and what the Scripture saith will be the reward of Oppression and Cruelty.

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By M. W.

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*Evil shall hunt the cruel man to destruction.  
I know that the Lord will avenge the afflicted, and judge the poor.  
Surely the righteous shall praise thy name, and the just shall dwell in thy presence Psalm. 140. 11, 12, 13.*

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Impartial Reader,

**I**F thy heart be upright towards God, thou canst not but love his truth in the inward parts, which teacheth thee to speak the truth, and do the truth; and to deal plainly with all men, and not to call evil good, nor good evil, nor put light for darkness, nor darkness for light; but to deal justly with all men, and walk humbly with thy God, and then thou needst not fear the threats nor frowns of any man, (who is but dust) but wilt fear the Lord, and give glory to him, (that made heaven and earth, the sea, and the fountains of water) in exalting his name above every name, and his commands above the wills of men; in bowing thy heart and soul to the obedience of his spirit, that his everlasting kingdome of righteousness may be set up in thee, that the blessed government of his spirit thy soul may be subject to; then thou canst in truth say, the kingdom of God is come, in power, and great glory; then the Idols of gold and silver, and the glory of the work that perisheth, thou wilt cast to the Bats of the night, that cannot behold the Sun, and to the Moles of the earth, that know not him that gave them breath: then canst thou declare what the Lord hath wrought, and sound forth his praise, to the ends of the earth, then will the voice of the good shepherd of Israel be joy to thy heart, & strength to thy sinews, & marrow to thy bones, and thy soul shall feed in the fat pastures, and thy dwelling shall be in the hill of Gods delight, even Sion, that shall never be removed; into which the Father of life is gathering his own seed out of all Nations, Tongues, and Languages, to dwell with him, in the unity of his spirit, and to have fellowship with him in his life; that his coming may  
be.

be witnessed in the ten thousand, and to have  
the world, and to destroy the will of the flesh, and make his  
great slaughter of all that which hath been created  
and cannot be subject to the law of his spirit, but resists,  
and is a law warring in the flesh, and that nature which  
slew the Lamb from the foundation of the world, yet offer-  
eth a sacrifice, but could never please God, and they that  
please God, could never please it; therefore were they, and  
are they persecuted, and suffer by it, and so spiritually  
overcome, and reign over it; so our kingdom is not of  
this world, but over the spirit of this world, neither can  
it be shaken by the powers of this world, but by its power  
doubt shake the world, and shall overturn that foundation  
on which the wickedness is built, that the blessed founda-  
tion of the Prophecy and Apostles may be revealed before all  
Nations, which is Christ Jesus the Light, in which the  
wed in all nations shall walk, and in which, if thou shalt  
readest this dost not walk, thou canst not witness Gods  
salvation; but if thou believe, and in it walk, then wilt  
thou know this to be truth, and love to thy soul, from the  
friends of blood and carnal, and in the name of the Father  
and of the Son and of the Holy Ghost, Amen.



*A Lamentation over England, from a true sight, and suffering sense of the lamentable wickednesse of such Rulers, Priests, and People, that are Erred and Strayed from the way of God, &c.*

**T**ender love to all your Souls is the subject of this ensuing Treatise. And your refusal to accept of so great love, as the Lord God of life holds forth to you, in this the day of his tender visitation, is cause sufficient for this my Lamentation.

Oh *England, England*, and ye Rulers and Magistrates thereof! Oh that you had prized this the day of your visitation! Oh that you had hearkened to the voice of the truth, in the mouths of the Prophets and servants of God, who have finished their faithful testimony (several of them) with the laying down of their lives! And that you had not despised (and still do despise) and persecute, those whom he hath sent unto you! Oh that the blood of his pretious servants did not lie at your doores, which cries loud for vengeance in the ears of the just God of heaven and earth, till he make Inquisition for it! How many have been imprisoned till death, for obeying the will of God? And how hath their blood been mingled with their sacrifices, when they have been peaceably met together in the fear of the Lord, and in the dread of his power, out of the fear of him that kills the body? but in the love and patient nature of the Lamb that overcomes the wrath and saves the soul, who is the highest power that the soul ought to be subject to, who hath given it life, breath and being, and who can cast it into Hell fire if it obey him not.

And therefore you are very much mistaken in us, who think to frighten us out of our Religion (by persecution or killing the body) it being that which the Lord hath raised up in us by his mighty power, in the denyal of our own wills, and so contrary to all mens wills that have not submitted to his power: For when he appeared in his power, to place his fear in our hearts, then our flesh trembled, and *Immortality was brought to light through the Gospel*, which was the

voice of the Son of God to our souls, by which we came to hear and live ; which life is contrary, and which voice is dreadful to the flesh, and so we having felt the terrors of the Lord for sin and transgression, do not at all fear the terrors of men, *which can but kill the body, and when that is done, can do no more.* Therefore, friends, you knew not what you did, when you began to meddle with us, and make laws against us, and persecute us because we could not submit to your wills ; for had you known us, you would not have begun such an ill work, wherein you should have lost so much labour, and gained so much dishonour, and also incurr'd the wrath of God.

Had *Nebuchadnezzar* known the *three Children* as well before as he did after, he would never have forced them to worship his golden Image ; but after he came to know them, *he loved them, and honoured them in the sight of his Nobles, Princes, Dukes, and Counsellors,* confessing them to be the *servants of the high God* ; commending their faithfulness in yielding their bodies (to the flames) rather than they would serve or worship any God, *save their own God.* Then he saw his vain labour in forcing the servants of the most high God, contrary to the commands of their God.

And will you shew your selves more unreasonable than a Heathen, more blinder then those that knew not God ? (and yet call your selves Christians, and the Scriptures your Rule.) When *Nebuchadnezzar* had once tryed the *three children of God*, to the laying down of their lives, and found them faithful, he was satisfied. How many times have you tryed us, by Imprisonment till death, and spoyling of our goods, by breaking up our Meetings, beating innocent harmlesse people to death ? How many Cruel, Barbarous, Unhumane dealings have been used against us (both before your Government, and also since by you) which we have walk'd through, and in the *furnace of affliction, with the patience of the Son of God*, who hath kept our precious lives unhurt, and brings us forth to his praise ? and yet cannot you see the Son of God with us (whom you fight against) ? Can you not see neither, how little you do prevail against him, and his spiritual work in us ? Though some of you can say, We are a very confident people, but if you could but see him that leads us (*who is the Captain of our salvation*) you would say, We had good cause to be bold and valiant, knowing our leader is not to be overcome, nor those that follow him, *who are called, and chosen, and faithful* ; which faithfulness *Nebuchadnezzar*

*nizzar* did commend and honour. And did he not do well in it? (Yes) you cannot deny: Then as you have followed his example, by endeavouring to compel us to fall down to your imaginary worship, (which I believe you will not justify in him) follow his example also in justifying *the faithful children of God*, that would not obey his Commands, to the dishonouring of the *most high God*; who having tryed them, blessed God for their faithfulness. In this will *Nebuchadnezzar* stand in Judgment against all those, who make *unrighteous Decrees* to compel men to disobey the commands of Christ, except they follow his example in this, that is to say, the change of their minds, and altering of their *Decrees*, in Justifying the *faithful servants of God* in their pure obedience to him.

*Objection.* But if it be said, If we knew you to be *the servants of the high God*, as well as *Nebuchadnezzar* knew the *three children*, we would not make Laws nor Decrees to compel you to our worship, being sure it would be but lost labour.

*Answer.* Then all our sufferings, and persecutions, and hard usages from you, is because you do not know us; and whose fault is that, ours or yours, that you do not know us to be the *children of God*? Whose fault was it that *Saul* the persecutor knew not the *Church of God*, but made *havock* of the true worshippers, were they to be blamed or he? If he, then you; when he hearkened to the *High Priests*, he persecuted the Disciples of *Jesus*; but when he obeyed the voice of *Christ*, he saw their deceit, and believed the *truth*; then he preached him, and suffered with those he persecuted. Now if you (that persecute) knew the *truth*, you would know us that walk in it. And have not we laboured, even to the laying down of our lives, that you might know it, and be saved by it? What could we have done more for you then we have, to bring you to the knowledge of it? Have we not suffered to the death, in obedience to it, that it might preach to you, that we have found *the kingdom of heaven, and the righteousness thereof* (which is better then our lives) *for which righteousness sake we suffer, and are blessed*, if we continue faithful to the end.

And this is the only true way that can be used as to you, to convince your understandings that we are in the *truth*, when we lay down our lives for it. If we were unfaithful to our God, and disobedient to his Spirit, in obeying your commands, that are contrary to the *truth*, you had no reason to judge or think we were in the *truth*; for had the

*three children* been deceitful, and obeyed the *Kings command*, he had never knew them to be *the servants of the high God*, that was able to deliver out of his hand. And the deliverance that he saw, was of their bodies from the flames, that made him blesse the God of their lives; but the deliverance that we witnesse, is of our souls from eternal death, which is far greater, and more glorious, yet you cannot see it; but if your spiritual eyes were open, as his fleshly eyes was, then you might see a greater deliverance in the spirit, then he saw in the flesh; and would have as great or greater cause, to blesse the God of those you in scorn call *Quakers*, as the King *Nebuchadnezzar* had to blesse the God of *Shadrach, Meshach, and Abednego*, though he be the same *God over all, blessed for ever*.

Yet his appearance in this *the great and notable day of the Spirit*, is that in which the riches of his love [is] and shall be made manifest, which was promised to the ages to come, which now is come, of which the Apostles and Disciples of Christ were the first-fruits; but now is the day of the whole Harvest of the earth begun, in which the Lord is gathering in unto himself, his Elect seed in all Nations, Lands and Countries, even from the one end of the earth unto the other, that they may worship in spirit and in truth, and be established in righteousness, *and the Mountain of the house of the Lord be prepared, in the top of the mountains, and be exalted above the hills, where all Nations shall flow unto it; out of which shall go forth the Law, and the word of the Lord from [this] Jerusalem; and they shall break their Swords into Plough-shares, (Mark, the day of the breaking of Swords is begun) and their Spears into Pruning-hooks, and Nation shall not lift up sword against Nation, neither learn to fight any more.* And this is the day that is dawned, and blessed are they that walk in it, but wretched and miserable are all those that despise it, and persecute those that walk in the light of it, casting them into Prisons, Holes, and Dungeons, because they cannot submit to their corrupt wils, nor worship the Imaginations of their Wise men, which they teach for Doctrine, and give forth for a Prescription of a Religious Worship, contrary to the practice of Christ and his Apostles, whose Worship stood in the Spirit. But, I believe, if all you that resist us knew in what our Worship did stand, you durst not oppose that power that hath gathered us, and made our souls subject, knowing thereby you should reap Condemnation.

But

But we know the power that is able to deliver us out of your hands, and will deliver us in his time (which is not earthly but heavenly) into the hands of which power we have given up our selves, and therefore are not careful what shall become of our mortal bodies, that the will of God may be done, and the trial of our faith appear to his glory, who hath called us out of darkness into his marvellous light; in which we are to stand, and bear all things, and suffer all things, that we may overcome all things that oppose themselves against the truth; for that which is against the truth is against God, and God is against it, and all that are acted by it, and in it, I am sure they cannot prosper.

And friends, this is my lamentation over you; Oh! that you had not chosen that which cannot prosper; Can I do any less than mourn over you? and can I do any more for you, than warn you (in the tender bowels of love to your souls) and walk out of that which I warn you to depart from, and so stand a witness for God against it; for the which, I, and many others suffer, and are persecuted and hated because we tell you the truth; even that which God hath manifested to us, and brought us into, which comes contrary to your wills, therefore you cannot hear us: but if your wills were subjected to the truth in your selves, then the single eye would be open in you, and the whole body would be full of Light, then you would see that in your selves which is contrary to God, and also that which is one with him; and that which is contrary being cast out in your selves, you could not own it in others wherever you saw it; and this is it that constrains us to declare against that in others, (out of love to their souls) which God hath condemned, and cast out of us; whereby we come to be witnesses of his power, and that he is come that doth destroy the works of the Devil, and brings forth his own work in us, and daily perfects it, through sufferings and trials, notwithstanding all the opposition of the Devil; for the more it is opposed, the more it shall prosper, and the more it is persecuted, the more it shall increase, because it is the work of God, and for the glory of his great and powerful name; he is engaged to vindicate his own work he hath begun in and among us, and we know he will do it, and never leave us nor forsake us.

For.

For he hath been better to us already, than our natural lives, who hath raised up in us a measure of his own spiritual life, which we cannot but give obedience to, though it be to the loss of the natural: but alas for you! can nothing satisfy you but our destruction? because our lives are not squared by your wisdom, must we therefore lose them? because we cannot run with others, into the same excess of riot, must we not therefore live in the moderation? because our liberty stands not in the flesh, must we therefore be imprisoned? because we cannot meet in Taverns and Alehouses, to be drunk, whore, and blaspheme the name of God, must we not therefore meet to speak good of his name? because we cannot maintain and uphold a changeable, time-serving Priesthood, with our estates, must we therefore lose them? because we cannot disobey the Lord, to obey man, therefore must we be banished out of the land of our Nativity?

Alas for you! Is this your Justice and Judgment to your own Country men and Neighbours? what will it be to strangers? is this your liberty for tender Consciences? or is this to *do as you would be done by*? is this your learned Bishops and Doctors Medicine for a soul cure, to imprison, and kill the body? be not these the weapons of your Lords spiritual, or your spiritual weapons? in what do they differ from the instruments of a foolish shepherd; (it is clear, as the Scriptures of truth do testify) these are not the Instruments of the true and wise Bishop, and shepherd of our souls; these weapons and instruments the Apostles and Bishops of our Lord Christ did never use; but on the contrary, these were used against them, by the unbelieving high Priests, and persecuting Rulers of the Jews, and by the wicked, heathen Magistrates that knew not God.

Alas, poor blind men! how do you shew your nakedness, and yet are not ashamed? Do you think the old covering will hide you now? no, it is worn too thin and too narrow; a thin covering would serve in the night, but now the day is dawning in our hearts, the light is risen, and your covering is seen through; the children of the light see you, therefore you hate and persecute them, and so shew forth your Wolvish nature, which is to destroy, and not to save; for the way of salvation you persecute,  
and



and are strangers to the meek nature, and the sheep of Christ will not hear nor follow strangers; because they (alone) know them, that they cannot lead in the way they are ignorant of, and strangers to: and therefore we turn from you, and that Church which is not in God, but are, as you say, a company of miserable sinners, all polluted and spotted with the Leprosie of sin and transgression; and, as you say, there is no health in you; and have we not good cause to deny that Church, in which there is no saving health? but have erred, and are strayed from the way of God like lost sheep; and so your Members are found living in swearing, and cursing, and lying, drunkenness and whoredom, and all manner of notorious wickedness, for the which many are yearly put to death as Malefactors; and what a great matter you make of it, for to proceed against us to excommunication, when you know that we have denied, and separated from your Church (of miserable sinners) long ago; for the sheep of Christ cannot follow strangers, that are erred and strayed from the way, in whom there is health; but the blessed and glorious Father of life hath revealed in us his saving health, and we witness his living power, and blessed presence, that hath, and doth save us to the uttermost; and there is health and soundness among us, blessed be his glorious name for ever, who hath gathered us according to his promise, out of the mouths of the false shepherds, and from among those that are erred and strayed from the good shepherd, and Bishop of their souls, who being from the way, are lost, and without they return must perish: so knowing that as you are strangers to the life, and the way, so also are you to the weapons of the Christian warfare, which are spiritual; (so are not yours) and mighty to the pulling down the strong holds of the Devil, (so are not yours) which many thousands are witnesses of: glory be to the great shepherd, and bishop of our souls, for ever and ever.

And also, have we not good reason to turn from you, when you turn from Christ, the true Light, that gives the true knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. 4. 6. For the want of obedience to the which Light, you come to erre and stray from the way of God, and are (as you say) in the lost state, like lost sheep; and no marvel, when you will not hearken to the voice of the true shepherd, and bishop of the soul, and they which  
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do, you persecute ; and so will not receive the knowledge of the truth your selves, and enter into the kingdome, nor suffer those that would, as much as lieth in you ; you shut the kingdome of heaven against men, as did the chief Priests, and Scribes, and Pharisees of old ; therefore woe is to you, that ever you were born : alas for you ! how will you be able to stand in the dreadful, terrible day of Gods righteous judgment, that is coming, and speedily hastens upon you, who are found opposers of the work of the spirit of truth ; even that spirit that the Apostles and Disciples of Christ were Ministers of, that is it that leads into all truth, into which the good shepherd is gathering his sheep, wherein is witnessed the perfect gift, that leads out of sin and imperfection, the gift of the spirit of faith, that overcomes the spirit of the world, that leads into bondage, and so come to witness *the glorious liberty of the sons of God*, 2 Cor. 4. 13. 3, 17. ( which is in the spirit ) for where the spirit of the Lord is, ( received ) there is liberty : from what ? from the bondage of sin and corruption, ( not in sin, and the lusts of the flesh, as many would have it ) but in the spirit, that leads out of sin, and mortifies the lusts of the flesh, as the Scripture saith, *Walk in the spirit, and ye shall not fulfill the lust of the flesh*, Galat. 5. 16. which you Priests cannot believe, though the Scripture saith it ; you are not come to the spirit of faith that overcomes the world, who say, we can never be free from sin while we are upon earth ; hath not he dominion over sin, that doth not fulfill the lusts of the flesh ? as it is written, Galat. 5. 24. *they that are Christ, have crucified ( mark ) the flesh, with the affections and lusts* ; these that are Christs did witness a victory over sin, who lived and walked in the spirit, and the law of the spirit of life in Christs Jesus, made them free from the law of sin and death ; Mark, these were such that walked in the spirit and were the sons of God, who ceased from sin ; for it is written John 8. 34. *he that committeth sin is the servant of sin* ; that is not one of the sons of God, that is made free indeed ; for know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ; for when ye were the servants of sin, ( mark before Christs words, that is, committed sin ) ye were free from righteousness, but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and

and the end everlasting life. Rom. 6, 16, 20, 22. then there was a freedom from sin in the Apostles dayes, as they bear testimony in the spirit of God; and we who believe their testimony, and are come to the same spirit, and cannot but bear the same testimony, according to our measure, receiving him in the same spirit of faith, do receive the same power to become *the sons of God*. Now seeing there was a freedom from sin in the Apostles time, who witnessed his glorious appearance to *put away sin*, and that he had done in them the work he came into the world to do, that is, to *destroy the works of the Devil*; how comes it to pass now that this Doctrine of the Apostles can find no more place in this generation of priests and people? it is because *they love darkness more than light*, and their lusts and evil deeds, more than the life of righteousness; and so would perswade the people, that there is no such life of righteousness to be brought forth here on earth, as the Apostles spake of and witnessed, and the Scriptures bear testimony to; so it doth clearly appear what kingdome you are of, and whose servants you are; *that cannot cease from sin, beguiling unstable souls* (mark) these the Apostle saith are the false teachers, *that bring in damnable heresies, who through Covetousness and feigned words, make merchandise of you*; 2 Pet. 2, 14. 2, 1. 3. who walk after the flesh, in the lust of uncleanness, *that cannot cease from sin*; (mark) but plead for it terme of life; these are they that beguile the unstable, and strayed sheep; *whose hearts are exercised with covetous practises; cursed children, which have forsaken the right way, and are gone astray, (like lost sheep) following the way of Balaam the son of Bozor, who loved the wages of unrighteousness; to whom the mist of darkness is reserved for ever, because they hate the light, and love darkness more than light, it justly becomes their portion.*

And who is he that will be so wicked, as to say we ought not to turn from these, who prove themselves to be in the way of Balaam, both in life and Doctrine, a company of miserable sinners, *that cannot cease from sin, being erred and strayed from the right way, that leads out of sin*? therefore bring another Doctrine to plead for it, and turning the Doctrine of truth into another meaning, to uphold your contrary practice, and cover your life, that the Apostle bare testimony against whose Do-

strine was from the gift of the spirit of truth, which saith, every good giving, and every perfect gift is from above, and cometh down from the father of lights, James 1. 17. and as many as come to this good and perfect gift, receive it, and are taught by it, are led into the good old way of truth and righteousness; which is the perfect leadings of the perfect spirit of God into his perfect life, by which the command of God comes to be kept, which saith, *Be ye therefore perfect, as your Father which is in heaven is perfect*; Matth. 5. 4, 8. and the Apostles said, *they kept his commands, and did that which was right in his sight*, but you, priests and people, that are erred and strayed from the good and perfect way, cannot keep his commands, nor do that which is right in his sight: for it is impossible you should, till you come to the good & perfect gift of God, and because it is impossible with you, you think it is so with all; but that which is impossible with you, is possible with God; and all who do receive him, the perfect gift of Gods power, and walk in it, are come to witness the dominion of the son of God, which is over sin, hell, and death, and so becomes the sons of God, *that can do nothing against the truth, but for the truth*.

But you that call your selves Ministers of Christ, that have not received the perfect gift of God, that cometh from above, which is for the perfecting of the Saints, you are not sent of God, and cannot profit the people at all, and are but intruders into that you understand nor, and cannot do the Lords work, but are making a trade of selling the Apostles words, and Christs words, and the Prophets words, being ignorant of the word of faith, in the heart, and in the mouth, which they preached; which is the Gospel, that is hid to those that are lost, and gone astray, by erring from the way of life, which the Minister of Christ is to turn the people to: that is, *from the darknesse to the light*, (which you that God never sent, hate, and say it is natural) and *from the power of Satan, unto God*; which you that have not received the gift of God, cannot believe is able to destroy the works of the Devil, while you live upon the earth; so you are wholly ignorant of the power of the kingdome of God that is come; (and will consume the Antichristian) wherein, the will of God is done in earth (mark that) as in heaven; and this you pray for, yet believe against: or else you must believe, it is the will of God, that

that men should live in sin, as long as they are on the earth: but the Apostle saith the contrary, in these words, *this is the will of God, even your sanctification*; 1 *Thess.* 4. 3. and they who are come to the gift of the spirit that sanctifies, cannot but bear testimony to the salvation of God, *through sanctification of the spirit, and belief of the truth*, 2. 13. but you that have received your gift from your fountains of *Oxford* and *Cambridge*, which are beneath, and cometh from the corrupt nature, that stands in the fall and degeneration, estranged from the Covenant of life, erred and strayed from the right way, (which is the gift of the spirit) and are in the way of fallen nature, and its gifts; and these gifts can never lead out of the fall up to God, because they are but from beneath, and cannot bring to the knowledge of God, nor his truth; for *Pilate* had the natural gift of Tongues, as *Latin*, *Greek*, and *Hebrew*, and by it he could not know the truth, but said to Christ, what is truth? *John* 18. 38. so you that have received your gift from beneath, knows not the mind of the spirit, which is the mind of Christ (which the Apostles by the spirit had) but you study to make a message of your own, according to your own mind and imagination; and when it is made, you must have money for it, because you came not by this art of Sermon-making without money: and although you should be but bunglers at this trade, and not masters of this art, yet if you can get a shop and set up, the people must be compelled to pay you, though they abhor your work; and this makes your trade so much in request, (and truth so much persecuted:) but must we buy your imaginations, because you bought your art? this is not equal nor just, nor ever ordained of God, as his Ordinance; yet we submit our selves, in suffering patiently, till the Lord take off this oppression, and break this yoke. Was it ever heard of in any age, that people were compelled to buy chaff to eat, when they might have wheat for nothing? had not the Prodigal more liberty among the swine, than we have among such as account themselves sheep of Christ? for he might eat the husks freely, though it satisfied not his soul, till he returned to the fathers house, where he had bread enough freely: and we who are come to the Fathers house, and have bread sufficient, cannot spend our money for that which is not bread, and our labour for that which perisbeth; but on the con-

trary, to exhort all to feed upon the bread that is living, *that comes down from heaven, and giveth life unto the world: Joh. 6. 33.* and this is the gift the Father of life hath given, and blessed are all they that do receive it.

But from your fountains of *Oxford* and *Cambridge* doth flow forth a spirit of persecution, and strife against the truth, as we by sad experience have felt, and witnessed for these several years, whereby many of us have lost our lives, by long imprisonment and cruel usage, which that spirit hath occasioned, by stirring up the people, and Magistrates, to fulfill their wills: and if we should say this spirit were of God, we should lye against the truth; *but this is the wisdom that descendeth not from above, but is earthly, sensual, and devillish: this cometh not down from above, and therefore it opposeth that which doth.*

For the Doctrine of the Apostles of truth is this, *1 Pet. 4. 10. Let every man as he hath received the gift, minister the same one to another, (not for money but) as good disposers, or stewards, of the manifold grace of God.* Now if any who have received the good and perfect gift of God, that cometh down from the Father of Lights, in obedience to the spirit of truth, goes to communicate of his gift to others, then he is counted an offender, by that spirit which came from *Oxford* and *Cambridge*, and the Lords of that spirit and Priesthood have made a Law against it; even against that which the Lord Jesus doth command, by his eternal spirit in his Apostles, which they, and his Disciples did practice, and must practice, notwithstanding all opposition. Can you be so ignorant as to think your law shall bind his spirit, from ministering in whom, and where he pleaseth? Can you stop the Sun, that it may not go its course? If not, consider what will become of them that strive against their maker, and the work of his eternal spirit.

Do you think, that he that hath received the gift of ministration from above, will be stopped by your Law, which is from beneath? If you measure that spirit, with the wisdom from beneath, you may think so, but we have received another spirit, than that of *Oxford* and *Cambridge*; for that spirit hath been stopped by the commands of men, because its commission is but from man, so man commands them to be silent, and they are so; because



because they be the Ministry of the powers of the Nation, who gives them their Wages; so the National Ministry are but the servants of the National power, as it doth appear; for vvhhen the powers changed, the Ministry changed, except they turn vvith the time, as for the most part they do, and lick up their own vomit again, as it is clear to most people they have done of late. How did they cry out against the Common-prayer some years ago, to be such an abominable thing, as not fit to come into their mouths? but now, rather then lose a fat Benefice, they can swallow it down Surplice and all. Doth it not appear now who preach for money? We told you so many years ago what you should find them; but now you see it your selves, who they be that make no conscience what they swallow, (they swallowed so much trebble damage in *Oliver's* days) that their throat is become as an open sepulchre, and are in that spirit of covetousnesse (that the Prophet said) never hath enough; which is so greedy, that having one or two Parishes, yet labours to have more; and some are so unreasonable, to require Wages for some years before they came to the place, which, it may be, stood vacant so long, yet they can swallow that Hire, though they never did the Work. So the light hath made manifest their deeds of darknesse, the hidden things that vv ere in the heart (being now come to be tryed and brought forth) so the evil covetous man, out of the evil treasure of his heart, hath brought forth the evil things, and the tree comes to be known by its fruit. Now I say these things only to those that be guilty of them; but to you that say our principle and practice is the same: that it vv as before the former chang, I say, Did you not change your practice, and conceal your principle? Did you not Conform to the Commands of those you counted not of God? Did you Preach, and hold forth your gift of Ministration ( notwithstanding the Law and Commands of men) till you vv ere Imprison'd? If you had received your gift from above, and your Commission from Christ, you would have chose rather to have obeyed God then man: (as the Apostles did, and Ministers of Christ do) for had the Prophets, and Apostles, and servants of God in former ages, obeyed the powers of the earth Actually, their Laws vv ould have protected them, that they could not have suffered Persecution, and Imprisonment, and Death.

as they did: But the National Law did ever protect the National Prophets, which, for the most part, were ever false, as the Scriptures do bear testimony.

But it is the Lambs Nature that doth overcome (which you persecute) which preacheth and shews forth its perfect love through sufferings; and if you were in this nature, and we in error as you say, then you would shew forth a life beyond ours, which is the life of truth, that keeps the commands of God, which life dwelleth in love, and if we were in hatred it might overcome us; but on the contrary, we being in the suffering life of Christ and his Apostles and Disciples (who never persecuted, nor ever will) and you in the life that persecutes, it is given to the suffering life to overcome you, and that spirit by which you are acted (and this is the word of the Spirit of Truth, that shall stand over your heads for ever.) But by that spirit, and those weapons, it is impossible to overcome us, who stand in the obedience of the spirit of truth, (mark that) because *our strength is the power of God*, and while we believe in it, it can never fail us nor forsake us: We know him to be the Corner stone, who is tried, Elect and precious; and the highest of you all shall know, that he in whom we have believed in, is higher then you all, to save and deliver us when he hath sufficiently proved and tryed us; and therefore you may be convinced of the foolishnesse of those Instruments and Weapons you use, which the former Power of Professing Hypocrites used against us, before you: And what did it profit them, who persecuted that life they did profess in words? and would not be warned, till the Lord heard the cry of the Innocent, and arose and took their power from them (who had abused it) and gave it unto you, and must you needs follow their steps (whom you condemn and so much despise) and abuse the power you are intrusted with, which is, *to encourage him that obeys the truth, and to punish him that obeys unrighteousnesse*. And do not you Magistrates the contrary? those that meet together in the fear of the Lord, and worship in the measure of his holy spirit, do not you hale forth, break up their Meetings, and carry them to Prisons, and by your Law condemn to be banished? But those that meet together in Taverns and Ale-houses, who swear, drink till they be drunk, and whore, to the great dishonour of God, and the Government of the Nation, yet

yet these can be let alone in their wicked meetings, and go unpunished, when Honest, Innocent, Harmless people are fined and sent to prison.

What can you say to this? Is not this an abusing the power put into your hands to do good withal? or do you think the end and intent of Gods Ordinance is, to punish his people for obeying his command? If not, why is it done? For as sure as Magistracy is Gods Ordinance, so sure are we his people, and suffer for well doing: Then, if this be so, you must confesse we are abused and suffer innocently, though many of you will not believe it, for if you did, then we should not suffer: For ever yet, in all Ages, Persecutors were blind; therefore, as in a figure, the scales fell from *Sauls* eyes, *Act. 9. 18.* For had the Princes of this world known it, (that is, the mystery of godliness) they would not have crucified the Lord of glory, *1 Cor. 2. 8.* But though you cannot see the mystery of our life, yet you may see the open prophane-nesse that is daily suffered to be acted in this Nation, and that can go unpunished. Why? because some that should punish it, may be guilty of the same things themselves; this mystery of iniquity is not hid from your eyes, yet your sword is not a terror to this; is it not then born in vain? Methinks you might see to bite some of the wickednesse at a venture, it is plentiful enough sprung up, and easie to be found, far easier than a meeting of harmlesse, innocent people that fear the Lord, and desire to live peaceably in the Nation; but such many of you will take great pains to search out, and go beyond the Letter of the Law to punish: And if we were forward to take the advantage of the Law upon some of you, all you had would hardly satisfie what the Law gives for satisfaction. But we have committed our innocent cause to the Just God of heaven and earth, and we do assuredly know (that except you repent, and that speedily) he will give you weight for weight, and measure for measure, because he is Just, and will not alwayes suffer the rod of the wicked to remain upon the back of the righteous.

And how comes it to passe, that your sword falls upon our backs so much? I am sure its not for dishonouring God by prophane-nesse, for if we did so, then we might be safe enough from the danger of it, and we should have friends in every place (but  
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in the heavenly place in Christ Jesus) whereas we now have enemies in most places: And why so? because Magistrates, Priests, and people do the things they ought not to do; and in this I must needs say, You speak the truth in the presence of God: but if you had done the things ye left undone, and ought to have done, then you had as well done the truth, as spoke the truth: then you might have brought your deeds to the light (with boldnesse) and it would have been made manifest that they were wrought in God, whereas now you must needs confess that which leads you to do the things you ought not to do, is the spirit of the Devil, that is against the truth, and leads to persecute it; but the Lord is our witness, that the desire of our souls is, that you might come to that spirit that leads to do the things you ought to do, which is the spirit that leads into all truth; then you and we should not differ, but should be one Church in God, and one people that are blessed for ever, and till you come here, we shall always differ from you, (though never fight with you) both in life and Doctrine; *for they that do not the will, shall not know the Doctrine*; but if we, or any of us should be so wicked, as to turn from the spirit of truth, and do the things which we ought not to do, and leave the things undone which we ought to do, then we should come to you, and be of your Church, which is not in God, and then woe will be to us that ever we were born; and then indeed we might fight, drink, and whore, and swear, and curse, and then we should be counted good subjects to the King, but I am sure we should be better to the Devil; but the Kings best subjects indeed are they that *fear God, who depart from evil*, these honour the King, and the King will in a little while know these to be his best friends, who cannot flatter him for their own ends, and have mens persons in admiration for *advantage*; but when their earthly ends is not answered, they can turn against him for a better advantage; for hath not money caused many to betray their trust? and oaths will not bind where God is not feared, but where he is: *they must render to Cesar the things that are Cesars, and to God, the things that are Gods*: for they that are Gods people, do only know the things that are Gods, that only belong to him, and they cannot give to Cesar the things that are Gods, for that were evil, and unjust before God, and out of his fear,

fear; and therefore they that are not in his fear, do quarrel with us about those things, who would have us to give *Cesar* all; that we cannot do, but the things that are his we freely give: *Tribute to whom tribute is due, Customs to whom Customs, fear to whom fear, honour to whom honour*, Rom. 13. 7. Now all this doth not belong to *Cesar*, for fear belongs to God, and therefore we cannot give all to *Cesar*; *Tribute and Customs* we give, and in that, with the obedience to all his just commands, we honour him: And in that which for Conscience sake we cannot do, we patiently suffer, and so we do *submit to every ordinance of man for the Lords sake*, 1 Pet. 2. 13. But it is written, *Fear God, and keep his Commandments*, for this is the whole duty of a man, Eccles. 12. 13. So our duty is, to render to God his due, that is, to keep his commands, and do that which is right in his sight. And when *Cesar* commands us to do that which God forbids, then we chuse rather to obey God than man; and so we shew forth that we fear him that is able to destroy both soul and body, if we do not obey him: So in the things that belong to our souls, we are to hear the heavenly voice, of the Bishop and Shephard of our souls, because every one of us shall give account of himself to God, Rom. 14. 12. And it is just and Gods due, that the soul should be subject to that power that hath given it life, breath, and being, that is; the higher powers the soul ought to be subject to, the powers that be, are ordained of God, Rom. 13. 1. 4 To be Ministers of God for good (and not for evil) but if the Ministers of the power (given for good) turn the power against the good, they are not Ministers for God, for God hath not ordained the power against the good: So he that is against the good, is against the ordinance of God, and God is against them that abuse the power ordained for good, and he will avenge and execute wrath upon them that do evil.

Thus it is clear, Rulers (for God) are not a terror to good works, but to evil; and it is as clear, that they which seek to terrifie those that do that which is good, are not Rulers for God; and so do not fear him, nor honour the King, for it is written, 2 Sam. 23. 3. *He that ruleth over men must be just* (mark that) *ruled in the fear of God*; and he that ruleth in his fear, cannot punish those that meet in his Name, and keep his commands, because they do the things they ought to do; but they that rule not in Gods fear, are not just in punishing those that keep his commands, and in doing that which they ought

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not to do; these ought not to rule over men, *who fear not God*, nor *honour the King* to such I say, doth God (do you think) love cursing, and swearing, better then a silent waiving upon him in his fear? If you think not, why do you punish the one, and let the other alone? or is the Law against the fear of God, and not against the profaneness, because it is executed upon the one, and not upon the other? and think ye that God loveth profane songs, and wicked talk, before or better then a good exhortation, from the Spirit of truth, that people might keep Gods holy will and commandments, and walk in the same all the dayes of their lives? how can you expect to prosper that do these things, who tread in the steps of those, whom God overthrew before you? did they accomplish their end in persecuting of us; did they cause us to come to their worship, or submit to their wills, or did they scatter and overcome us? did not the Lord scatter and overcome them, who rose up against his work in us? and how do you think to escape, doing the same things as against us, who are a people that would lay down our lives, that your souls might be saved, in this the day of the Lords visitation?

But alas, alas for you, you have slighted the day of Gods love to your souls, and your misery is, you cannot believe it; but when it is too late to return you may feel it; and then you shall confesse we were your best friends, who told you the truth, though you hated us for it; yet the reward of our love to you, we shall receive at the hand of the Lord; and you the reward of your hatred and cruelty towards us (its the word of the spirit of truth to you all) for we are a people that have done you no wrong at all, and as we walk in the truth, we do professe and own we cannot wrong you, nor any upon the face of the whole earth; but you have wronged us, and do daily, in afflicting, punishing and persecuting us, as evil doers, and as a people not fit to live upon the earth; but know this from the Lord that lives for ever, what you have designed against us in your hearts; shall be your own portion, because we are of the seed of the spiritual Jews, whose Kingdom shall flourish for ever.

But what is the evil, and what is our crime, that we are thus reckoned as sheep for the slaughter? is it not only, because we cannot break the commands of God, and his son Jesus, and own your worship, which he never commanded, nor his Apostles and Disciples ever practised; but warned those that feared God, to depart from them

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that were lovers of pleasures, more then lovers of God; ambitious proud, ambitious men, despisers of those that are good, walkers in their own ungodly lusts, speaking great swelling words, having mens persons in admiration because of advantage, who run greedily after the error of Balaam for reward, (and to cover all this) hold forth a form of godliness, but denying the power thereof, from such turn away, saith Paul the Apostle of Jesus Christ, 2 Tim. 3. 5. and because we do so, therefore are we hated, and persecuted; but if we could put into your mouths, then we might save the spoiling of our goods, and be accounted good Christians, though we served the devil; but we are come to the knowledge of the truth, (everlasting praises be given to our God for ever and ever) and to the power of godliness, that cannot bow nor creep to deceit, but must bear testimony (with the holy Prophets and Apostles, and the blessed company of Saints and martyrs of Jesus) against preaching for hire, and divining for money, and spoiling mens goods, for trebble damages, casting their bodies into prisons till death, and all for money and for gain from their *quarrel*: Oh blood thirsty, bloody minded men, destroyers of souls and bodies, for your bellies, who never have enough: woe, woe from the Lord is your portion, that ever you were born, to live to exceed the false prophets of old, and yet profess Christianiry.

For we do not read, that ever they did force any by suite of Law to pay them; but we read, that Balaam, when he did not his work (that he laboured so mightily to do for the King of Moab) which was to curse the people whom God had blessed; (mark) when he could not do his work, he went away without his reward; and so is it not meet that those, whom in this nation are sent by men, (pretending authority over souls) and put into Parishes and places, to reform and bless the people; and cannot do their work, but the people grow worse and worse, though they take pains (yet God never sent them) and is it reason that they should have such a great reward, as the tenth of all our labours? If they had sown spirituals, it had been a small thing for them to have partaked of our carnals; or if they had planted a vineyard, they ought to have eat of the fruit thereof: But this Vineyard of Tithes the Pope hath planted for his Priests, and never intended it for these, who do not his work, nor the Lords neither.

And therefore, why may not they, with Balaam, return without a reward

reward from the King, seeing their blessing doth as little good, as *Balaams* intended cursing did harme? for he went away without the Kings great honour and promotion, because the Lord would not suffer him to fulfil or satisfie the will of that spirit, which would have had the Israel of God destroyed, *Num. 24. 11. but so* (saith the King) *the Lord shall keep thee back from honour*: But we be to that spirit that willethe the destruction of Gods Israel now, that it may keep or get its earthly ends, and selfish fleshly honours, which God is risen in his mighty power to bring into contempt, because it opposeth it self against the work of his spirit, *which is to bring down the earthly, and exalt the heavenly*: Which work must and shall be done, when men and devils have don, and said what they can; for he that made us for his praise, hath now by his spirit quickened us up again for his glory: *And this is the Lord from heaven, that spirit, that as is the heavenly, such they may be that are heavenly*: That the heavenly Image may be exalted above the earthly, both to rule and reign over it in the Lambs patient nature, to overcome the earthly, which preacherth forth to the heavenly Witnesse in all consciences: *So the long suffering and patience, leads to repentance and newness of life.*

But that spirit which turneth people from the gift of God in them, is the deceiver that strengtheneth the hands of the evil doer, to make War against the appearance of God (in man) that brings salvation: and this is the false Prophet that hath and doth deceive the Nations; which second appearance of Christ (*the true spiritual light*) is to consume with the breath of his mouth, and the brightness of his coming.

And this appearance of truth, in the inward parts, the false Prophet cannot endure: [Mark,] because it is come to reveal and consume him; and therefore he thinks to strengthen himself by the powers of the earth, in perswading them to believe his report and Prophecy, against the spirit of truth; and they being not come to the word of life in themselves (that was before the deceiver was) do not discern him, and so come to be deceived by him, and to make War against the brightness of the rising of the Son of righteousness, and the leadings of his pure spirit of life in his Children, by making Laws and Decrees against them, for the exercise of their pure Consciences towards God and man: *And here is the tryal of their faith made manifest to be precious*, by which many comes to be added to it, and the kingdom

kingdom exalted by its own power, through opposition and persecution, so it comes to be seen and known to be the power of life in us, that is greater and mightier then the power of death and darkness that comes against us, that we can of a truth say, *He that is in us, is greater then he that is in the world*, who comes against us, but must be overcome by him that is in us, whose power shall burst the bonds of wickedness, & destroy the spirit of persecution, that makes Laws for stumbling-blocks to the people that have a desire to seek after the Lord, and come to the measure of his spirit, that leads into all truth; that they may witness dominion over sin and the works of the Devil destroyed in them, and they forsake him, and all his works, and all the vain pomp of this wicked world (that both Priests and People live in) with the filthy unclean lusts of the flesh, that they may keep Gods holy will and Commandments (that the Priests and people, for the most part, say they can never keep here) and walk in the same all the dayes of their lives: and if this ought to be done, as you say; and is possible to be done by the power of God, as I say, then let the Priests bring forth one out of all the Parishes in *England*, that they by their ministry have taught and brought into this perfect life, which they have made the people promise and vow, that the Children shall perform when they come to age.

Now if they have, and still do make the people promise and vow, That the Children shall do that which all the Priests in *England* cannot do, then in all just reason the people should have the Tithes; but if the people do not performe this vow, and bring forth this life, and the Priests and Bishops to help them, then what is all your Religion worth, that have not God a bridle for your tongues, that promise and break it, that vow solemnly before the Lord, and not perform it? You may very well say, you are a generation of miserable offenders, and there is none of you doth good (as it doth appear) no, nor one: And yet you Priests would have a reward for reaching the people to profit, when you cannot bring one of all your Flock that hath done that which you say (and they promise and vow) they ought to do. First you ought to do your Work, before you require your Wages; but you take the reward first: so you are herein more cunning then *Balaam*, for you are sure of the reward, though you never do the work; and most of you are not ashamed to say, it can never be done here, yet you still take the Wages. Can this be any other than the wages of unrighteousness?

to be paid for deceiving the people, keeping them ever learning, and never able to bring them to the knowledge of the truth; but ever would be paid, though never do the work; therefore you are unprofitable servants, and no Ministers of Christ, and therefore we cannot follow you, who deny the light of Christ within, and so you choose the darkness, for that will not reprove you for your unprofitable works, and they which walk there cannot see your deceit: therefore you love the darkness more than the light, and the wages of unrighteousness more than the truth, which is the perfect gift of God, given to profit withall: and this is the reason you cannot profit the people, because you have not received the perfect gift of God, that the Apostles and Ministers of Christ did receive (and do receive) which was given for the perfecting of the Saints, for the edifying of the body of Christ; and they I believe spake truth, when it was said by Paul, that he spake wisdom among those that were perfect; and that they that were sanctified were perfected for ever, and the Scripture bears testimony of some that were sanctified.

So these could shew the fruits of their Ministry, that they did perform that, which they received the gift of God to do; these did not receive the tenths of mens labours, yet they did their work, but you receive the tenth, and say the work can never be done here: if the work be to be done in another world, what have you to do to take wages here? but indeed you are like to have none of us in this world, except you can do your work in this world: but the Apostles and Ministers of Christ, through the power of their gift, brought men to the keeping of the commands of Christ, who said, *Matth. 5. 48. Be ye therefore perfect, as your Father in heaven is perfect*: (and you priests make the people vow and promise to perform) and is it not his will, that this command should be kept on this side the grave? if not, why do you make the people promise to do it? for he that forsakes the Devil and all his works, and keeps Gods holy will and commandments, shews forth, and witnesseth a perfect life.

But if you have taught the people to promise and vow that which they, nor you, can never perform, then you have led the people into error; and if it be not error, then you are erred

red from the spirit, the gift of God, by which the people should be perfected, and the body of Christ edified, being that your Ministry hath brought forth no such fruit, and its like never will.

Therefore consider with your selves, what cause those that love your souls have to warn you, and deal plainly with you, that if it be possible you may see your error, and come to that spirit that leads into all truth; for its not possible for you to cover your selves, but the eye which God hath opened in the children of Light, doth see you, and the woful, sad, miserable, lamentable estate that you are in; woe, woe unto you, weep and howl for the misery that is coming upon you: what an account can you give to the Lord for all the souls that have perished under your cure? who have not made (with all your wisdom and skill) one soul perfectly whole, but still have laboured to keep them ever learning, where they can never be able to come to the knowledge of the truth. Woe, woe unto you, that ever you were born, to be an occasion of such a great destruction, in undertaking that which you have no spiritual skill in; had you received the word of Life from the Lord, *the word would have healed them*, so there would have been some fruit to God: if some had perished, who had refused to hear, or have been instructed by you, you might have been clear of their blood: but the people have heard you, and do hear you, and if they come not, you punish them: and yet alas! all spotted with Leprosie, and there is (as you, and they say) no soundness in you: but all over polluted with wounds and putrified sores: are not you judged out of your own mouths, by your own confession before the people? and then to cover your shame and errour, you make the people believe, it is not ever possible to be otherwise here. Oh miserable comforters to a sick soul! If the people did but see your deceit, what would become of you? but the Lord God of Life is making your deceit manifest daily, (by the light which you hate) and all the children of Light see it, who are taught by his spirit, and therefore cannot but pity your poor miserable souls. Alas! what will you do, when none shall buy your Medicine any more? how will you look the people in the face, in that day which hastens exceedingly for Sions sake? you must fly to the rocks & the mountains:

to cover you, but they shall not be able: for the mountains shall tremble in that day, and the hills shall melt before the Lord, and the glory of his power that is risen, and arising to shake terribly the earth, and bring every hidden thing to the light to be tryed, and that which cannot stand in the Light, shall be cast into the lake of fire, which is the second death.

Now again consider with your selves, you that say the Quakers (as you call them) are in error and delusion, and persecute them as hereticks; was not that alwayes the saying of persecutors? see the testimony of the Scriptures: was it not alwayes so said by them that were born after the flesh, whose wills they have made a law, and so were never without a law to kill the just: and if that they had be not bad enough, then the old envious nature can make another that shall be, which law did ever uphold the unjust, and please the false Prophets and hirelings, because they would not have their deeds brought to the light, and themselves made manifest to be in darknesse: but after all your cruelty and persecution against us, what case will you be in, when the Lord doth appear for us openly, and vindicate our innocent cause, by his just judgments upon all our enemies, in making them examples of his wrath to all generations, that the people that are afar off may hear, and dread, and fear to resist his mighty power, that is risen, and arising to shake all Nations, and shall bring down the haughtinesse, and the loftinesse of man, and stain the glory of all flesh, and bring all the honourable of the earth into contempt, that the honourable, immortal, heavenly seed of life, may be exalted over all; and the kingdoms of the world become the kingdoms of the Lord, and of his Christ, whose right it is to reign, and rule over all, blessed for ever.

Wo unto you Rulers in darknesse, Magistrates in Sodom, and Governours in Gomorrah, for the terrible day that is overtaking you, and you would not be warned: how oft hath the Lord sent unto you by his messengers and ministers of truth, both by speaking and writing, that you might be gathered out of that spirit which leads to destruction, but you have set at naught all his counsel, and would none of his reproof, therefore shall you eat the fruit of your own way, and be filled with your cruel devices: for your life in pleasure shall slay you, and your prosperity in foolishnesse shall destroy you, be.



because ye have hated the knowledge of the truth, and would not choose the fear of the Lord; therefore shall fear come upon you in Judgment, and destruction as a whirlwind, then will your wickedness and cruelty against the servants of the Lord, be set in order before you, who have requited them evil for good, and for their labour and pains to bring you into the glorious liberty, you have put them into prison, oh! this will be heavy upon you, when their blood comes to be required at your hands, who should have employed your power to have encouraged them in the service of the Lord, which is the well doing; and so should you have had praise of God and all just men, and your memorial would have been sweet in generations to come: but on the contrary, your memorial will rot, and your name be blotted out from under heaven; but the memorial of the just (whom you persecute) shall flourish for ever.

Wo, wo be unto you spiritual Lords (so called) that decree unrighteous decrees, to bear rule over the consciences of the people, and Lord it over Gods heritage, who labour to devour the flock of Christ, and lay waste his little remnant, that he hath gathered to bear testimony to his great and glorious name, that he is exalting over all Nations; and because you have combined against him, and the great and glorious work he hath begun in this Nation, his power is turned against you, and shall pursue you in all your wayes, and defeat you in all your devises, till he hath left you neither root nor branch, and your name shall be cast out as an abominable thing, and an abhorring to all people; for you have exceeded the blasphemy of those who said they were Jews, and were not, in calling your selves Fathers in God, and yet never came to witness the spiritual birth of the children of God, *who are come to know their sins forgiven them, for his name sake, into which they are gathered, where the Father comes to be known, by the revelation of the son, that is life eternal: and hereby we do know that we know him, if we keep his Commandments; 1 Joh. 2.3.* this was, and is the saying of the children of God, which you, Fathers in God (as you are called) never came to witness; to wit, the keeping of the Commandments of Christ: and therefore you that do believe his Commands, cannot be kept while you live on the earth, in that unbelief you are shut out, and there

can never come to know him, and he that is there, and saith he knows him, is a liar: 1 John 3. 10. *In this the children of God are manifest, and the children of the Devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother. In this the Fathers and Children that are persecutors (for conscience sake towards God) are manifested to be of their father the Devil, and neither children nor fathers in God.*

For the name Father in God came from such as were in that nature, who were first children of God that had known the Father, and then young men that had overcome the wicked one, then fathers because they have known him that is from the beginning, 1 John 2. 13. 14. and in the power of God that was in the beginning, that doth overcome, did beget unto God, and so were properly and truly called Fathers in God; and such I own, and honour in my very soul, who are honourable in the house of God, and as they ruled well, were worthy of double honour, from all the children of truth in the Fathers house, but had nothing to do with those that were without, that were not of the household of faith, for the Devil bare rule there in the children of disobedience: and, saith Paul, *them that are without, God judgeth; for what have I to do to judge them also that are without?* 1 Cor. 5. 12, 13. The Bishops and Fathers in God, did rule only among the children of God, who were the Church in God, and they that abode in Christ were his Members: 1 John 2. 6. *And he that saith he abideth in him, ought himself also to walk even as he walked; who said, I receive not honour from men: (that is, such who will not come unto him, cannot honour him, but in the unbelief dishonour him) but he that believeth, possesseth his vessel in sanctification and honour; (that is to him that sanctifieth:)* but the Fathers in God, and Bishops of Christ, never took upon them the vain glorious honours of the wicked world, nor were called masters or Lords, but were hated of the world, as their Lord and Master was, (and so such are now) that the Scripture may be fulfilled, for such are not of the world, but of God: for, said they, *the whole world lyeth in wickedness*, and they were with sound Doctrine, and a holy Conversation, to beget unto God, out of the world, and if you, who are called Lords spiritual, did exercise your authority over none, but they that you had begotten to God out of the

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the world, you would have but a very small flock, if any at all ; but instead of gathering a flock out of the world, you take the world for your flock, and so exercise Lordship over them ; ( as Christ said, *Luke 22. 25. The kings of the Gentiles exercise Lordship over them*, the example of those you follow, and not Christ : ) for there is many thousands by the year to be gotten by them, and so rule by your outward power and Lordlinesse ( like the false Prophets of old ) and many of the world love to have it so : and so let them have it. But the flock of Christ, *the Church in God*, cannot own these things, nor love to have it so, but must stand witnesses against these things, even to the death, if the Lord require them.

And therein you come to be tried, and made manifest what nature you are of, and also their faith and patience is made manifest, and the nature of the Lamb shewed forth, that overcomes : but the contrary nature ( as I have said ) is to be overcome ; that which persecutes, and imprisons, and would force the conscience, and so slay the soul, or else kill the body, this was ever of the Devil, ( and so it is now ) and a mark of Antichrist, the false Church, the Whore, that is adulterated from the Spirit, and alienated from the Lambs nature, that overcomes in patience, and obtains the victory, *and is made perfect through suffering* ; but on the contrary, the Whore, the false Church, is said to *drink the blood of the Saints* ; and the Scripture bears testimony, that all the blood is found in *Babylon*, ( then *Sion* is clear of blood . ) Mark that, and the name *Babylon* comes thus to be written in the forehead of every persecutor, who is of *Carns* stock that slew his brother, because his worship was in truth, but his in the murdering nature. ( Mark ) he that was slain was in the truth from the beginning, and he that slew was in the deceit ; and so we see it hath been all along unto this very day.

And that nature which slew our Lord Christ, when he was upon the earth, is the same that now persecutes, and slayes his Disciples and followers, *because they are redeemed from the earth*, and cannot submit to their vain traditions, customs, and fashions, and commands, that are contrary to God, therefore are sufferers by the world ; *but the sons of Sion are such, who are redeemed with judgment*, and that nature which is at enmity to God being

condemned, is crucified and call out, and the Lambs nature being raised up, converts to righteousness, and righteousness being brought forth, glorifies God.

And we, being called and gathered out of the vain conversation, and also from the vain worship, (*which teaches for Doctrine the commands and traditions of men*) by the mighty power, and outstretched arm of God, are kept in faithfulness to him, that we cannot bow, or submit to that which the Lord hath shewed us to be evil, for fear of men, or their threats, who are but dust, being accompanied in our sufferings and persecutions, with the power and presence of the eternal God, that made heaven and earth.

And be it known unto you (persecutors of the holy seed) you shall never prevail to overcome us, as we are kept in the power of Life, which hath gathered us out of your dead forms, to serve the God of Life in the newness of his spirit, in which he is worshipped by the true worshippers, out of the way, sight, and understanding of all that are not come to receive the true light, who are all in a false worship, erred from the spirit, blind, in the dark, and stumble at the truth, and fight against the life, *that is hid with Christ in God, out of the sight of the vulturous eye, and out of the way of the venomous beast, where the lions whelp treads not, and where the devourer cannot come*; and that which God hath hid in the spirit, all the natural learning in the world could never find out, nor ever shall; for being hid from the wise and prudent of this world, is revealed to such as are babes, who hunger and thirst after righteousness, (and not after preferment in the world) who cannot be satisfied with the bread that perisheth, *but with the sincere milk of the word of life they grow, which word is nigh them, and is the word of faith in their hearts, that begets life in them, and this life pines and breaths after nourishment, from that which hath begotten it, and cannot be satisfied with words, but with the immortal word of life that was in the beginning, that quickeneth that again, that in Adam we were dead to; and this is the quickning spirit that ministers life, which we having obeyed, do live; and the life we now live is by the mighty power of God, which our souls are made subject to, and we cannot but obey that which quickened us, and is the immortal life in us the*

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second Adam, that the children or the first persecute, because they are born of that which cannot reveal the second, and so being in the darknesse of death, see him not nor know him.

But alas for you! it is in vain for you to think that you can prevail over us by your carnal weapon, for the sword of the spirit is with us, which hath slain and cut down that nature in us, that your strength stands in, to make War against us: for the strong man, the enemy of our souls, being overcome (by the power of life that is stronger) comes to be cast out, who is the Captain that leads all persecutors, and all destroyers of mens lives for Conscience sake; that is, he that would destroy us, being cast out from within, and cannot destroy our souls, would revenge himself upon our bodies; (but we know that he that hath given life to our souls, can preserve our bodies if he please, if not, his will be done) but this I say to all persecuters, We have overcome your Captain-general, and he that is in us, is greater then he that is in the world (as we have said, and you shall know) who is the Captain of our salvation, that suffered by the world, and overcame the world; and therefore know this, that as our Captain hath overcome the world in us, so with us, and in us, will he overcome the world by us; (but this the world seeth not, therefore cannot receive it), so if all the world rise up against us, as one man, for the obedience of the spirit of truth, we know it is, that they may be overcome.

And how can you expect that we should submit to that in others, which God in his dreadful power did condemn, cast out, and destroy in us? But while we did submit to it in our selves, then we could submit to it in others: for when death reigned, deceit was honourable; but when life came, death was destroyed, deceit denyed, truth exalted, and God honoured, and our souls saved; and so in Gods salvation we standing, Men and Devils cannot prevail against us.

Now if you persecutors could believe this, then you would know it were in vain to strive against us, for in so doing you strive against the Lord, and must needs reap destruction; but on the contrary, if we did not know these things brought forth in us, by the mighty power of God, then we might believe it were in vain to resist your wills, and suffer the losse of our lives, goods, and liberties.

berties, not knowing for what. For what would it profit us to suffer for that which could not save and deliver our souls from eternal death? When we were in deceit, we could not suffer for the truth, because the truth did suffer by us, and in us, but now coming into the truth, deceit is denyed and cast out into the world, and there rageth at us in all deceivers; who are deceived that think to stop the way of the Lord, and the work of his spirit in England; *Therefore we chuse to suffer with the truth, being sure we shall reign with the truth* (over all that is against it) for that power that hath, and doth free us from the enemy within, in his due time will deliver us from the enemy without, *and from the hands of all that hate us, that we may serve him, without fear of them, in righteousness and true holiness before him, without controul of men, all the dayes of our lives.*

And therefore Infalibly knowing our selves to be led and acted by the spirit of the Lord God, in the obedience of his will, we do also know as well, that all our enemies who oppose, persecute and oppresse us, except they repent, shall all be destroyed and perish eternally: and therefore how can we but pity your condition, pray and mourn for you in secret, that if it be possible, you may come to the truth and be saved, before it be too late, and then we can neither pray nor mourn for you, when you have sealed your destruction with our blood, it will be too late for you? (because you have had such warning before-hand from the spirit of the Lord in his servants) then the voice of our blood (which is precious in the sight of the God of heaven) will cry loud for vengeance against you: *How long, holy and true, before thou aveng our blood? dost thou not judge and avenge our blood on them that dwell on the earth? Rev. 6. 10.*

Woe, woe, from the Lord God of power, to all blood-thirsty Rulers, Judges, and Magistrates, who hunt after blood, persecute and condemn the innocent who doth not resist you: in you is the resurrection of the unjust and cruel murdering spirit, which is risen and alive to fill up the measure of iniquity and cruelty; to bring to remembrance before the Lord, all the blood that hath been shed in your great City *Babylon*; and woe for ever will be to those that are found acting in that murdering spirit, *for upon that spirit will the Lord render vengeance in flaming fire, for all the righteous*

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ons blood that hath been shed upon the earth. And the woful, dreadful, terrible day of your destruction (who are in that nature) draweth nigh, wherein you must suffer punishment for every evil thought, and wicked word and action against the innocent (who suffer for the obedience of his will) as done unto himself, *Matth. 18. 6.* In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me: And again, *ved. 10.* But who so shall offend one of these little ones, which believe in me, (mark) it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea: And take heed that ye despise not one of these little ones, who cannot Bow to mens Inventions and Traditions, set up in the wills of some men, and pulled down in the wills of other men; but we are come to the standing worship in the Will, Power, and Spirit of God that abides for ever, which men and devils shall not prevail against: though some may stretch forth their hands to vex certain of the Church, as *Hered* did, *Acts 12. 1.* because he saw it pleased their [enemies] the Jews, but it pleased the Lord to make an example of him, and he was eaten with worms, that it might be a warning to all self-conceited, ambitious, proud, highminded, persecuting Rulers and Magistrates in the ages to come.

And it (*Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. 41.*) be the portion of those that do not visit the little ones, his brethren in prisons, and dungeons, and nasty holes where they are cast, for the testimony of his truth, what shall be the reward and portion of those that cast them in, and throng them together, to the destruction of their lives for want of fresh aire, that they may be murdered in secret, without Judgment or Mercy? but alas for you! the cry of their innocent blood will find you out (both actors and consenters) and bring you to open Judgement for your secret wickedness.

And if God do not openly appear in terrible Judgment against you for these things, then you may say, Tush, God seek it not; or that he hath forsaken the earth, or that he is not mindful of those that diligently seek him: but we know; and you shall assuredly know, you have touched his annointed ones, and offended his little ones, and despised them, slain his Prophets, and done despite unto his.

*his spirit of grace.* Therefore woe is me for you, what will you do in that day (that is nigh at hand)? Who shall deliver you from the stroke of his vengeance? Who shall save you from his fierce wrath? Alas, alas! Who can utter the misery, or declare the terrible Judgments that is to come upon *Babylon*, and all her Merchants, and persecuting Rulers and Governors that are found alive in her sin, when God shall render vengeance for all the blood that is found in her, and they in the blood? Woe upon woe, misery upon misery, plague upon plague is coming upon thee, *O Babylon, thou mother of Harlots, and abomination of the earth.*

Oh happy are you, ye Inhabitants of *Sion*! blessed, yea for ever blessed be the day, in which that love was manifested to your souls, that hath gathered and brought you out of the City of confusion, *Mystery Babylon the great*: Though you may lose your mortal lives for a testimony against her, yet you have cause to rejoyce for ever, that you are made worthy to follow the Lamb, and fill up the measure of his sufferings, and so receive an exceeding weight of glory, which is laid up for all those that continue faithful to the end.

Woe, woe from the Lord is the portion of all that oppress *Jacob*, and that spoil *Israel*; who exercise rule and authority over the blessed seed, in the cursed nature; and so being Gentiles by nature, are ignorant of the Laws, Statutes and Ordinances of *Sions* King, and of his spiritual *Israel*, who are of the heavenly birth that is blessed, and cannot bow to *Esau's* Lordship, who is of the first birth that is hated, which cannot please God (being in the unbelief and under the curse) and yet doth exercise authority, and oppress the birth that doth: (Mark) *He that is in the flesh cannot please God*, thus saith the Scripture, *Gal. 4. 29.* And he that persecutes is of that birth, as it is written, *He that was born after the flesh, persecuted him that was born after the spirit.* Even so it is now; (then mark) how can that birth that pleaseth God submit to that birth which pleaseth him not? It could not do so of old both in the Prophets and Apostles, it cannot do so now in Disciples and Believers: and because it cannot do so now, the birth of the flesh would force them, by inflicting punishment upon their bodies, and spoiling of their goods; but he that gave them bodies is a Spirit, and gives them spiritual power to overcome that

that spirit of darknesse, in giving up their bodies, that they may not bring guilt upon their souls.

And from this birth that cannot please God, doth the enmity arise in all ages; from the first that was *Cain*, to the last that is *Antichrist*. For the seed that bruise the heele, rules in that birth that persecutes in all ages, and is but one, though it change its name; yet its nature is to devour and destroy the life, in which the seed rules that is blessed; *which is the Heir that the sons of Belial in all ages have combined to kill*, under the name of a deceiver or a blasphemer; for old *Cains* Nature having put on Christs Name, professeth him in words, but denyeth him in works, as saith the Scriptures by its testimony under the several appearances and dispensations of God, it alwayes, and in all ages testified against that nature.

For as in the time of the Law, old *Cain* covered himself with a profession of it, and with the strictest, would *Tithe Mint and Cummin* (but neglected the weightier, *Judgment and Mercy*.) And when the Heir appeared in a body of flesh, to do his Fathers will (mark) he could not own *Cains* Religion, although he profest his fathers Law: Then the old enmity said, Come let us kill him, this is the Heir; but what saith the old enmity now in our age? Come let us make a Law to Banish them, to spoil their goods, and hang them as Fellons, and what now? is the old enmity grown worse, that it rages so much? it knows who is appeared in his mighty power, and that its time is but short; for the Heir is again appeared, and appearing in the bodies of his people to do his Fathers will, and these cannot own *Cains* Religion now, no more then their Lord Christ owned it then; for the Heir of life knew *Cains* nature then (and so he doth now) notwithstanding his taking the Law into his mouth, yet he was from it in his heart (for there was the murder in the heart, where the Law should have been) so the Heir of life, *the light of the world, that manifests the deeds of darkness now*, said then, to those *Rabbies* that went in long robes, and for a pretence made long prayers, yet despised the poor, *Woe be to you hypocrites, for ye shut up the kingdom of Heaven against men; for you will not go in your selves, neither suffer ye them that are entering, to go in*, Mat h. 23. 13. (Mark how the old enmity wrought then) he that came to do the will of God they

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killed; for having told them before that their Religion was vain, and that they were of their father the Devil, and his works they did, yet they believed not, but persecuted to the death; so despised the day of their visitation, and him that told them the truth, both hated and slew.

Therefore was their house left unto them desolate, and the things that belonged to their everlasting peace was hid from their eyes. So it being set for an example in the following ages, that persecution is punished with desolation; and that spirit that seeks not after truth and peace with all men, the peace of God is hid from its eyes, and that is the fugative and vagabond spirit that slew his brother because he pleased God; and this is that spirit that reigns and rules in great Babylon, that drinks the blood of the Saints and Martyrs of Jesus; and this is the spirit that is Head in the false Church, or Searlet coloured Whore, that calls her selfe the Spouse of Christ, and covers her self with his Name, being erred from his spirit, dwells in enmity to his nature; this is that spirit of Antichrist that is come into the world, with which the great men of the earth have been led to commit fornication with, and drawn their hearts from the measure of his good spirit in them, which would have guided their feet into the way of peace: but that spirit of enmity being received, guides their feet into the way of Cain, to kill and slay their brother that cannot sacrifice with them, nor own their Worship in that nature which cannot please God; and for this cause have the holy men of God suffered in all ages, as at this present day.

And because of this our Lord Christ suffered, who could not own that nature in the zealous professing Jews, notwithstanding they seemed to justify themselves in words to his face, as if they were the children of God, saying, *We have one father, even God,* Joh. 8. 41. Mark his answer and Character of the children of God, *If God were your father, ye would love me.* Love to the truth, Christ, the light, is the work of a child of God; hatred to the truth, Christ the light, and those that be in it, is the work of a child of the Devil; thus their works makes them manifest in all ages: hatred against the appearance of God, comes from the cursed nature that slew the Lamb.

And to the Professors of the Law of God that were in that nature

ture, his Son said, and doth say, *To seek to kill me*: and what is the reason? *because my word hath no place in you*. This is the cause of persecution and enmity against the truth, from the first to the last; the word of truth not being hearkened to, in the heart, in the mouth, truth comes not to be beloved in the inward parts; and by such it comes to be hated in others without: *If ye continue in my word, then are ye my Disciples indeed*. So mark this, if the word of truth, that which speaks the truth in you hearts, and shews your evil deeds in secret, and telleth you upon your beds your secret faults and wickednesse, and makes you confesse in your hearts it is so, and brings you to a sense of sorrow and misery that will be your portion, if you repent not and turn to the Lord, that spirit that searched thy heart, and tried thy reins, that pure word of truth that cannot deceive thee, the anointing that speaks the truth in thee, and this I say from the spirit of truth, except thou believe in that word of truth, and obey it, thou shalt never witness salvation. This is the infallible truth to all upon the face of the whole earth, and there is no other salvation under heaven, nor no other Name given, to be saved by, then this, *which is the Gentiles light, and Israels glory*: that which makes manifest the deeds of darknesse, and reproves them; this is that spirit that reproves the world of sin, that leads out of sin all that do believe and follow it: and this is he, that spirit, that is given for a leader to his people, to be his salvation to the ends of the earth. This is the Word of God, the Son of God, the Lamb of God that taketh away the sin, and saves the souls of all that believe in him, the Son, the truth that maketh free; the quickening spirit, that quickens to life again; the soul that was dead in Adam, and so brings Immortality to light, through his power, which is the Gospel; and he that believes not in his power, knows not the Gospel, that power which sets free from sin, for that is the glad tidings to the soul, to hear of a deliverance from the bondage of corruption, that it may no longer serve sin, the wages whereof is condemnation and death to it; but that it might come to Sow in the eternal spirit, and Reap the Wages of life everlasting: for such as it sows, such must it reap, because God is Just.

And therefore they that do believe in the eternal power, have denyed themselves, and given up their souls into the hands of a

faithful Creator, that he may save them from the sin, and take it away, and bring in his own perfect righteousness, according to his promise in his New Covenant of free mercy and grace; and it is impossible for God in Christ to faile or forsake them, *but keeps Covenant and mercy for ever*, and saves the soul from the sin, and power of hell and death, which is the Work his father hath sent him into the world to do and perform; and he that doth believe in him, he hath promised to raise him up out of the Fall, Death, and the Curse, and restore him into the life of God (from which he fell, and was dead to) and brings forth a new birth, by creating a new heart, and renewing a right spirit in him; and this is his promise to do, and work to perform, and such who are not of this Faith, can never have this Work wrought in them; but do, through their unbelief, as it were, make him a liar; that is, *as if he would not, or could not performe his promise: and such are dead while they live*, in the Sinne, Fall, and the Curse, *Reprobate to every good worke*, dishonouring the Lord of life, through their unbelief of the truth.

But on the contrary, believing the lying spirit that leads into the sin, who saith that sin must be lived in while we are on the earth, this is the Doctrine of the Devil, and the Devils Doctrine which he hath taught his servants and Ministers to preach, who are the false Prophets that daube with untempered mortar, that deceive the Nations; so upholding the kingdome of the Devil, sin, and darknesse, that he may keep his Kingdome and power in their hearts, and rule there in the disobedient, and bring forth his will, that is, sin, and iniquity, and ungodlinesse, so brget his owne Image in them, and do his owne Work through them, and Preach his own Doctrine in them, in which they believing, can never witnesse salvation.

But are a company of miserable sinners, laden with sin and iniquity, *ever learning of the deceitful lying spirit, and so can never come to the knowledge of the truth*, that sets free from sin, but are ever pleading for it, being in the error strayed from the way of Gods salvation, doing the things they ought not to do, persecuting, hating, and killing the Innocent, spoyling and robbing them of their goods, acting in madnesse and folly beyond the  
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very letter of the law, and sometimes against it; as for example, some are excommunicated, (out of the assembly of miserable sinners) their Church, so called; and after excommunication have had their goods strained on, and taken away, for not coming to their worship in the time of excommunication; this is unreasonable, cruel, envious, wicked dealings, and this is done against many, casting others into Dungeons, and nasty holes, and Prisons, that hath destroyed their lives, and all because we speak the truth, and do the things that we ought to do, and cannot hearken to the lying spirit, that leads into errour, and astray from the way of God.

But do hear the voice of Christ, the good shepherd, and Bishop of our souls, and keep his sayings, who saith, *swear not at all, and do not after their works (who are blind guides) that say, and do not (the thing they say they ought to do) but believe in the light that ye may be the children of light,* John 12. 36. for said he, *I am the light of the world, he that followeth me, (not blind guides) shall not walk in darknesse, but shall have the light of life;* chap. 8. 12, 13. *then said the Pharisees thy record is not true,* mark what the blind guides said then; and are they not blind guides that say so now? who say, it is but a natural light, *that is the light of the world, that lighteth every man that cometh into the world,* and that it is not able to save a man from sin, though it do condemn him, and reprove him for sin, and the deeds of darknesse; when as Christ himself, the truth that cannot lye, said, *he that followeth him, the light, shall not walk in darknesse,* and we who are come to the light in our selves, and follow it, do bear testimony, (against all the blind guides, and hireling priests, and false prophets upon the face of the whole earth) that his record is true: but this the unbelieving Jews could not believe then, no more than the unbelieving Gentiles can believe now, therefore they walk in darknesse, and hate the light; *but this is the word of the Lord God of truth, to all the Gentiles upon the whole earth, they must believe in their light, (that is to say, the Gentiles light) before ever they can witness Gods salvation, for that is his Covenant to the people, and his salvation to the ends of the earth.*

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What if the blind should say, what to do, answer, to save them from walking in darkness, and then the fruits and works of darknesse cannot be brought forth? I cannot believe this record, saith the blind guide and his followers, then saith Christ, *for if ye believe not that I am he, ( what he? the true light ) ye shall dye in your sins :* then saith Jesus again unto them, *I go my way, and ye shall seek me, and shall dye in your sins, whither I go, ye cannot come.* Mark that, ye despisers, and haters of the light, ye despise and hate Christ, and ye that will not follow him the light, here in this world, shall not follow him hereafter into the glory of the world to come, but shall dye in your sin, and perish eternally.

Consider this, ye despisers of truth, there is but a breath betwixt you and eternal destruction, ye haters of the light, the eternal word, by which you breath, move, and have a being, who plead for sin, and the deeds of darkness, to live in them for tearm of life, read your portion, that live and die in sin, and consider what he hath said that cannot lye, if you will not live the life of the righteous, ( being manifested unto you in the day of visitation ) you cannot dye the death of the righteous, *nor shall your last end be like unto his ; because he hath called, and you refused, he hath stretched out his hand ( of mercy ) and you will not regard ; ye have set at naught all his counsel, ( by his messengers he hath sent unto you ) and would none of his reproof, ( by his light in your consciences, the spirit of truth that he hath sent to reprove the world of sin, ) therefore saith he that cannot lye, I will laugh at your calamity, I will mock when your fear cometh, and when distress and anguish cometh upon you : then shall you call, but I will not answer, you shall seek him early, but shall not find him : Pro. 1. 24, 25, 26, 27. therefore because the spirit of truth hath said it, you that are in that capacity, cannot dye the death of the righteous, who shall in Gods peace ( that he hath laboured after with all men ) lye down, and in his everlasting habitation dwell safely, and shall be quiet from fear of evil, for the upright shall dwell in the land, that the envy of Cains spirit shall not, nor cannot banish them out of ; and the perfect shall remain in it, These be a people, whose life the blind guides could never yet see in all ages, because they dwelt not in their land, which is the land*

land of darkness, where *Cain* said he should be hid from the face of God : therefore all his generation loves this land of darkness, naturally, to this day, it being the land of their nativity, where their fathers City is built ; ( out from the presence of the Lord, and the blessing of the light of his countenance ) in that land of the valley of the shadow of death, where the sitting down is in darkness, and the Prince of the power of darkness bears rule there, teaching his children and subjects to plead for his kingdom of liberty in the flesh, which natural desires and lusts of the flesh being brought forth, is the life after the flesh, that cannot please God ; the old mans life in the curse, in whom the seed of the serpent, the subtlest beast, is head, and makes war in the old enmity against the seed of the woman, of which is the spiritual, or the birth after the spirit, that the birth after the flesh persecutes and hates, as *Cain* did, *who was of that wicked one, and slew his brother : and wherefore slew he him ? because his own works were evil, and his brothers righteous : 1 John 3. 12.* therefore it is no marvel that the children of light are hated of the world, that lyeth in wickedness, and pleads for it, and hates the light, and pleads against it, for he that hateth the light, abides in darkness, and loveth not his brother ; and its written, *whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him ;* and where eternal life is not abiding, there is *Cains* nature dwelling, and from that nature ariseth the persecutor, that doth not well, in doing the things he ought not to do, and so sin lyeth at his door. *And woe unto the wicked, it shall be ill with him, ( saith the spirit of the Lord ) for the reward of his hands shall be given him, Isaiah 3. 11. For the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it, Proverbs 2. 22.*

Therefore let all that have yet a day, prize it, and make your calling and election sure, in this the day of Gods love, and tender visitation to your souls ; and think not to say in your hearts, did not the thief upon the Crosse dye the death of the righteous ? yes : and did he not live the life of the righteous ? yes : he lived by faith, though it might be but the last hour, he being then called at the last hour, to believe in Christ the light of the world : he followed him by faith in him, and bore a glorious testimony for

for him, when most of his Disciples had forsook him, and the blind guides laugh'd him to scorn, and wagged their heads at him; then he who was faithful reproved his fellow, that was as blind as his guides and chief priests, so the priests, and the thief, and the elders, were all in one spirit of envy, mocking, and despising the truth, and chose the murderer and the thief (of which spirit they were of) before the truth, the son of God, which spirit he that believed did rebuke, and that was a good work in that hour, when few durst own him: but yet more then all this, he confessed him to be a king, and that a heavenly one too, before the face of his enemies, and before the whole world, justified the righteous son of God, and said *he had done nothing amisse*; (which proved his enemies the chief priests murderers) and in such a time, when he was in his lowest estate, when he said, *My God, my God, why hast thou forsaken me?* then did he honour him, by his faith, which preached God had not forsaken him, but had given him an everlasting kingdome, and did not doubt, but he was able to bring his soul that believed into his kingdome, therefore said, *Lord, remember me when thou comest into thy kingdome*, and so received him before the face of the world, as a faithful witness to the death, who entred into the glorious paradise of God, that his precious faith had fitted him for in that short time.

And if in so short a time faith in the power of God can bring forth such a glorious work; what wretched, wicked, miserable, unbelieving sinners are they, who say they be in Christ the son of God, yet do not expect to be saved from their sin, and set free from their iniquity, all the dayes of their life? these make but a bad confession of the work of faith, which is not to the glory of God the Father, that hath sent his son to take away the sin, and the work still undone that he came to do; but such are strangers to the true Faith, that a grain of which removes the mountain of sin and wickednesse, that all the blood of bulls, and of goats, and the ashes of an heifer, could not remove under the first covenant, though that took away the guilt after the sin committed, yet made nothing perfect (therefore he found fault with it, and took it away) but the bringing in of a better hope did make perfect for ever them that are  
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*sanctified*: so if the second Covenant had not made perfect, as appertaining to the Conscience, it had been as unprofitable in that thing as the first; but the bringing in of the better hope did, and doth, that which all the children of darkness cannot believe, but he that doth believe, *hath this hope, that purifies as he is pure*, and this is the faith that purifies the heart, and overcomes the world in it, *and crucifies the flesh, with the affections and lusts*: and this is the work of him that God hath sent into the world, and raised him up to *bless all those that believe in his name, in turning away every one of them from his iniquities*, that they may come to abide in him that sinneth not, that he, whosoever he be that lives in sin hath neither seen nor known.

Woe, woe, from the Lord God of power, is the portion of all those that say, or have said in their hearts, we will try the Quakers God, whether he be able to deliver, or save them out of our hands, that we should not execute upon them the intents, and inventions of our hearts, in breaking their meetings, and scattering them, that they should not be a people; unto all you be it known, from the spirit of the Quakers God, your counsel shall not stand, neither shall your decrees prosper; for you have taken it against the holy seed, that God hath blessed, *even against the seed of Abraham, in which all the families of the earth shall be blessed*; which is the seed that could not bow to the pride of *Human*, against whom his sealed decrees could not prosper, but what he prepared against them became his own portion: as it is written, *the wicked are snared in the works of their own hands*.

And you shall know, that the God of the people, scornfully called Quakers, is the God of the whole earth, and a God of the mountains, and above the loftiness of the hills, as well as the low valleys; and also a God of the seas, (and above the loftiness of the proud waves thereof) as well as of the land; a God infinite in mercy to all that bow to his great and glorious name, and submit to the government of his spirit of truth, that is come, and hath revealed it self in our hearts, to the saving of our souls; unto which every soul ought to be subject, and serve him with reverence and godly fear: but unto those that despise his name, and cast his commands behind their backs, and do despite unto his spirit of grace, (in labouring to

destroy the work it hath brought forth, in the little remnant it hath gathered, under its government, who have, and are subjecting themselves unto its pure leadings) unto such, he is a God dreadful in Judgement, terrible in vengeance, to whom it belongs to repay: and as it is written, *Hebrews 10-31. It is a fearful thing to fall into the hands of the living God.*

And woe be to all those that are striving against their Maker, and decreeing against his decrees, and labouring to scatter that which his spirit hath gathered, and to destroy that which he hath quickened to life, because it cannot submit to a contrary spirit, that is of the world, and leads into bondage, which is the voice of the stranger that the sheep of Christ cannot follow; but the sheep must hear, and will hear the voice of him that gives eternal life; *who is come to seek, and to save that which was lost*, and that which was lost being found and saved, will for ever honour its salvation, in preferring the honour and glory of its Saviour, before all the glory of the world; and for the obedience of his commands, (that his will may be done in earth as in heaven) will give up even life, liberty, estate, and all, that the world may know the kingdome of God is come, in great power and glory into our souls, when his will is preferred before our mortal lives, and his commands before liberty and estate, that it may preach to the ends of the earth, that we have found something that is better than all things that wicked men can take from us; and because we love and honour that which is from above, that which is from beneath hates us: and because we cannot worship and honour it, therefore would destroy us: but we see him that is invisible with us, who is high to save and deliver us, and will not leave us that have left our selves, that he may be received, and who will not deny us that have denyed our selves, and our own wills, that his may be done; and where his will is done, his power is come, *and his servants we are whom we obey*, and we know our master will stand by us, while we do his will; and all you that do not know whose servants we are, (because our manners and behaviour is not after the fashion of this world) you laugh us to scorn, like as the old world did at *Noahs* salvation, that the Scripture might be fulfilled; *as it was in the dayes of Noah, so shall it be in the coming of the son of man*: you that hate the light can  
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not see the salvation of God, no more than they did in the dayes of Noah; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved of the holy Ghost, 2 Pet. 1. 21. and those who have received the spirit of Christ, which is the spirit of prophecy, cannot but speak good of his name that hath brought salvation; for blessed is he that cometh in the name of the Lord, whom the Lords people will receive and hear, but he that cometh in his own name, cometh by the will of man, and the men that stand in their own wills do receive him, and hear him, but he that comes in the name of the Lord, such cannot receive him; but he that denies himself, and takes up the Crosse of Christ, doth receive and hear the Preacher of the Crosse, which to him is the power of God: but to them that perish it is foolishnesse: 1. Cor. 1. 18. so by that, which the wise of the world counts foolishnesse, it pleaseth the Lord to save us that believe: so was it in the dayes of Noah, he and his household was saved by that which the old world counted foolishnesse; but when the Judgement came, the high mountains of mans wisdom and imaginations could not save them: then they knew and saw, that his foolishnesse was better than all their wisdom; and so they came to know that in Judgement to their woe, which they refused in mercy for their salvation.

And as it was then, so is it now, the wisdom of men is received for the Doctrine of salvation, and the Doctrine of Gods salvation is accounted foolishnesse and delusion, and cast aside as a thing of naught, by the wise of this world, who account it not worthy to have a room in their hearts, nor in the Nation; and they that have received in their hearts, who believe and obey it, they have made laws to banish out of their Native Countrey: but the time is coming, and very nigh at hand, that you shall know in terrible Judgments, that your wisdom was but foolishnesse, and that which you are labouring to exalt, is that which God is appeared to cast aside and destroy; and that which you are labouring to destroy and pull down, is that which God is risen in spirit, in the hearts and souls of his people, to set up: and now you shall certainly know whose Counsel shall stand, and we have told you before, but you would not believe the report of the spirit of truth; therefore the arm of Gods salvation is not revealed in

on, which now he is making bare before you, and all Nations, that you may know you have refused his Counsel, and slighted the day of your Visitation, and rejected the spirit of truth, that would have gathered you, and the power that would have preserved you, from the hands of all your enemies; both within and without, which you shall see and know, is able to preserve all those that put their trust in it, and to deliver them out of the hands of all their enemies, so far as it shall make for his glory, and the good of our souls.

And if he shall farther suffer us to be tried, to the laying down of our lives, for his Name sake, his will be done; and let our God glorifie himself with his own, which way he pleaseth; and if we drink deeper of the cup of suffering, it is but the same our Lord hath drunk, and the baptisme he hath been baptiz'd with, but the dreggs thereof shall him, and our enemies drink for ever. For saith he that liftis up his hand to heaven, and lives for ever, *If I whet my glittering sword, and my hand take hold on Judgment, I will render vengeance to my enemies, and will reward them that hate me, I will make my arrows drunk with bloud, (and my sword shall devoure flesh) and that with the bloud of the slain, and of the Captives, from the beginning of revenges upon the enemy. Rejoyce, O ye Nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, (mark) and will be merciful unto his land, and to his people; therefore blessed, blessed of the Lord, are you his people, that suffer for his name sake, rejoyce and be exceeding glad, Deut. 32. 41, 42, 43. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified, 1 Pet. 4. 14.*

And are we call'd to glorifie our God, then let him have the glory due to his great and glorious name, for this is a high, and glorious, honourable calling, above all the glories of the world; above the glory of Kings, Princes, and Emperours: this is the glory wherewith the Son glorifies the Father, and the Father glorifies him again; for he hath given them his word, and the world hath hated them, because they are not of the world, but are sanctified through the belief of the truth, which the world hates, John 17. 14. and so forth.

And how did the Son glorifie the Father? Was it not in doing his will, and bearing witnesse to his truth? And everyone that is of the truth beareth his voice; and because we hear his voice and  
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do his will, in bearing witnesse to the truth, therefore are hated, persecuted and spoyled by those that are not of the truth: for he that had the Languages was not of the truth, but said, What is truth? (Mark that) for the Languages gives not the knowledge of the truth; but truth was that which he that had the Languages gave sentence against: And so it is now in all those that believe not in the true light that shines in their hearts, *which gives the light of the knowledge of the glory of God, in the face of Jesus Christ.* All that are in the truth, are in that which was before the many Languages were, which began at Babel, and, without coming to the truth, there must end; but being sanctified by the truth, serves the truth in its place, to manifest the confusion of Babel that is in the curse, taking counsel and not of the Lord, and making themselves a name in the earth, these were scattered over the face of the earth.

But the gathering out of the Confusion and the Curse, is in the Name of the Lord, that confounds the Wisdome and Counsell from beneath, that is earthly, sensual, and devilish: and the Language is in the Confusion, cannot lead into the true knowledge of God, and the unity in his Spirit; but the word that was in the beginning, leads up to the Father, out of the earth where man was driven, out of the Curse, out of the Tongues and Languages in the Confusion, where man was scattered, out of the wisdom from beneath, and selfish counsel of his own heart, out of the names in the fall and alienation, into the Name which is the power and life of the Son of God, that only knows the Father and reveals him, *Mat. 11. 27.* (and not Tongues and Languages) but the spirit and life of Jesus, that the Father hath sent into the world to do his will; and where he is received he is the Covenant of light, and promise of the father to the Gentiles; to them that receive him (by believing in his light) *he is elect and precious, 1 Pet. 2. 7.* *but unto them which he disobey, (that is, which believe not) the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, against which many have split themselves (who were once high and mighty in the earth) by disallowing him, that made Heaven & Earth to rule and reign in the Conscience of his people, whom he calls out of darknesse into his marvellous light.*

Who are a Chosen Royall Priesthood, peculiar to the Lord,

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that he should act them by his spirit, to shew forth the praises due unto his great and glorious Name? And why should men be so unreasonable as to disallow the Lord of life (that hath quickened our souls) to live in them, and rule in them, and do his Fathers will, which way or how he pleaseth? *seeing we are not our own, to do our own will, but are bought with a price, to do the will of him that hath purchased us unto himself, and not to the will of any man in the first nature, as in things appertaining to God; for there the elder must serve the younger, for Jacob had the blessing: and we cannot serve two Masters, that is to say, the Will of God, and the Will of man, when contrary to God; and thus we (who keep in the innocency, and cannot please men, to displease God) are grievous sufferers, and some, even unto death, where many thousand hearts are made sad, and many thousand spirits Mourn in secret.*

Oh that ever such wickednesse should be upon record to posterity, that the harmlesse innocent people of *England* should be banished out of their Country for waiting upon the Lord that hath redeemed their souls, and praying to their God that made heaven and earth. What? a people redeemed by the precious blood of the Son of God, imprisoned, and banished, and spoyled by their Neighbours and Countrymen, and yet call themselves Christians? Christ never yet owned any such, that imprison, banish, and kill their brethren for worshipping their heavenly father. And dare any that have any fear of God before their eyes, say we are not Christians? If so, what Christians are you that banish your brethren? Christ our elder brother never taught you that practice, nor any of his Apostles or Disciples gave you that example, but on the contrary said and commanded to love one another; for *John* saith, 2 *John*, 3. 10. *In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God, neither he that loveth not his brother: so it is manifest in whom the envious nature dwelleth, that slew his brother because his own works were evil, and his brother's righteous; and this is the nature of all persecutors, and such as banish their brethren for righteousness sake, which you see the Scriptures saith are not of God: And can any be so blind, as not to believe that the Lord will visit for these things, and stretch out his hand over the Nation in terrible Judgments, that shall overtake all you that put far away the evil day, and cause the seat of violence to*

*come*

come near? and then how will you be able to stand in Judgment, when the Lord shall reward every man according to his works? and will you therefore receive the same things at the hand of the Lord, as we receive from you, would you not think it a sore judgment? then why cannot you in judgment remember mercy, and think upon the afflictions of *Joseph*? for though he was sould by his brethren for a bond-man into *Egypt*, yet the Lord was with him, and he became ruler over the whole Land: And though his sayings pleased not his brethren, for the which they hated him without a cause, yet the Lord loved him and blessed him with a double portion.

And now the Shepherd of Israel is leading *Joseph* like a flock; and doth not his waies and sayings please you? what is the matter? is it not because the ways of the Shepherd of Israel are not as your ways, therefore his sayings are not acceptable, nor his testimony believed in the mouths of the people of his flock, and the sheep of his pasture. And wherefore doth not his ways please you? because you love darkness more then light, and the lusts of the flesh more then the life of righteousness; this is that which is natural to the flesh, and therefore no new nor strange thing to us, for we know that seed can bring forth no better fruit, and therefore it inherits not the promise, for the promise is to the seed that was, and is disallowed of men, that is it that is chosen of God and precious; for the believing in, and obedience of, we are disallowed and hated, as our brethren were in former ages (but mark this, ye persecuters of our age) the hated of men was, and is blessed of God. He that was sould and separated from his brethren, being try'd, was found faithful, upon whose head the blessing came. *Joseph* was sould, and *Jesus* was sould; *Joseph* had rule over *Egypt*, and *Jesus* over the World, who is become the head of the corner, and shepherd of the flock, and leads *Joseph* like a flock, who is the glory of Israel that shines forth for our salvation, and blessed are they that walk in his light: which is the way that pleaseth not the world, that lieth in wickednesse, &c. loves their evil deeds, but is the way that pleaseth the Lord, which he hath blessed with an everlasting blessing, that it should prosper for ever. (I have now come once to the walk, and the redeemed of the Lord out of a

For the Lord our God is one, and his way is one, who hath made one fold, and one shepherd, out of whose hand his sheep shall not be plucked. Into whose Fold we witnesse a gathering (blessed be he that hath gathered us) and by his eternal spirit of life hath quickened into a blessed hope, that nothing shall be able to remove us, who are in this faith. And therefore what is the *Hesperian* race, but a vain thing, and the Kings of the earth, but themselves.

